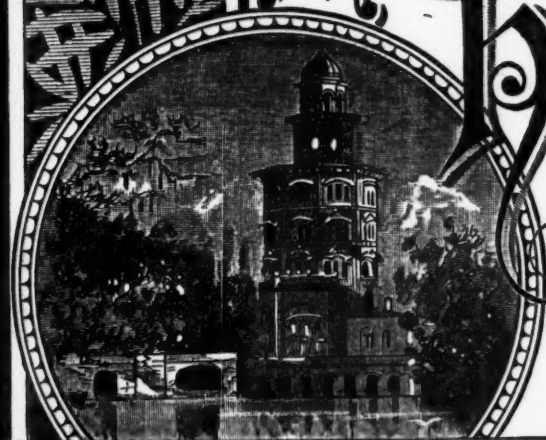


The Missionary Helper

PUBLISHED
MONTHLY
BY THE



FREE BAPTIST WOMANS MISSIONARY SOCIETY



January, 1886



PROVIDENCE R.I.

CONTENTS.

PAGE.	PAGE
Editorial.....	1
Two Years.....	4
Oneness with Christ.....	5
A Memory.....	6
"Heroines of the Mission Field".....	8
1878-1886.....	9
Wayfaring.....	10
Correspondence—	
From Mrs. Smith.....	11
From Miss Coombs—Freedom	
—Opposed.....	12
From Dr. Nellie Phillips—	
Experiences at Darjeeling.....	13
From a Teacher—Notes from	
the Valley.....	14
From Mrs. H. C. Phillips—	
The Cyclone—Famine.....	15
Work at Chandbali.....	15
Bible Reading.....	16
For the Young People—	
The Lost Mite-Box—Con-	
tinued.....	18
New Organizations.....	20
Home Department—	
A New Year's Greeting.....	21
Our New Department.....	21
Woman's Bureau of Ocean	
Park Association.....	22
Better Training Needed.....	24
Words from Home Workers.....	25
Question-Box.....	27
Ways to Do.....	27
Children's Niche—	
Song of the Mission Band.....	28
"Can't We Help"?.....	28
Contributions.....	31

The Missionary Helper.

TERMS: Fifty cents per year, *in advance*. For ten copies to one address, *one copy free*; no extra charge for postage.

TIME: Subscriptions should begin either with January or July.

SUGGESTIONS: Please give your *exact* address in every letter. When requesting a change give both the *old* and the *new* address. Do not omit the *Mrs.* or *Miss*.

Send money either by money-order, bank check, or registered letter. Small sums in postal notes as far as possible.

Send communications, whether relating to the business or the editorial department, to

Mrs. M. M. BREWSTER, Editor and Agent,

PROVIDENCE, R. I.

Editorial Contributors.—Miss ELLA EVANS, Mrs. S. A. PORTER, Mrs. FRANK L. HAYES, Miss ANNA P. STOCKWELL, Miss MAY M. BISBEE, Mrs. J. C. OSGOOD.

Publication Committee.—Mrs. G. S. ANDREWS, Mrs. J. L. PHILLIPS, Mrs. A. R. BRADBURY, Mrs. E. W. PORTER, Mrs. H. K. CLARK, Mrs. H. C. KEITH, Mrs. M. N. DAVISON, Secretary.

Treasury.—MONEYS for Home and Foreign Missions of Woman's Society should be sent to Miss L. A. DEMERITTE, Dover, N. H.

Bureau of Intelligence.—ADDRESS—Miss KATE J. ANTHONY, 40 Summer St., Providence, R. I.; Mrs. J. A. HOOPER, 32 Codding St., Providence, R. I.

Woman's Bureau of Ocean Park Association.—Mrs. LEWIS DEXTER, President; Mrs. J. C. OSGOOD, Treasurer; Mrs. J. M. REMICK, Recording Secretary.

The Missionary Helper.

PUBLISHED



MONTHLY

BY THE

FREE BAPTIST

WOMAN'S * MISSIONARY * SOCIETY.

VOL. IX.

JANUARY, 1886.

No. 1.

IN quick and yet quicker succession the years come and go. Another New Year, with its hopes, its joys, its cares and its toils, asks for welcome. "Life is real," and its significance becomes more impressive as the years go and come. As we go onward with the march of time may it be also upward into that purer, nobler, higher life, which loses self to find all in God, the Creator, and the Father.

THE Prospectus for 1886 referred to a vote of the Board to enlarge the scope of the magazine so as to embrace various kinds of woman's work, and kindred topics. The pages to be so used are limited to four, and will form a distinct department. A corps of earnest, able women will contribute for it especially, and the object of the Woman's Bureau of Ocean Park Association will receive prominent attention. It is earnestly hoped that the way, through God's blessing, may open by which these pages can be added to those hitherto devoted to the grand uplifting object and work of this Society.

This new department we are confident will be most cordially received by every subscriber, and while no less care and attention is given to missions in the accepted sense of the word, there

will be a stimulus from the discussion of subjects vital to nineteenth century women which can but make us more earnest and anxious to do our whole duty, obedient to all God's commands.

THE Evangelical Alliance in suggesting the topics for consideration during the Week of Prayer, has put that of Home and Foreign missions prominent, placing it for Wednesday, January 6. There is significance in the thought of its circular letter which says that the zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and countries of the whole earth. How glad every lover of Christ who sincerely desires the extension of his kingdom will be to lift voice and heart on that day to the Universal Father. The following are the subjects embraced in this topic:

The revival and increase of a missionary spirit in the hearts of all who believe; for home missions and evangelistic efforts—that more laborers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for native Christians among the heathen—that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for missionaries and teachers—that great grace and wisdom may be given to them; for God's ancient people, Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.—Ezek. xxxvii. Acts x., 34-48. Rom. xi., 22-36. Joel ii., 21-32. Acts xxvi., 12-23. 1 Thess. i. Micah. iv. Zech. iv.

LADY DUFFERIN, wife of the viceroy of India, to whom attention was called in the issue of December for her active connection with the Association for supplying medical aid to the women of India, is making her influence felt in another important manner. We are told by the *Indian Witness* that she is diligently studying the Hindustani language so as to gain

a nearer access to the native people than could be possible through the medium of another tongue. The thought is expressed that this laudable effort will not fail to be fully appreciated by the natives of India, and all the more so because similar examples are rare in the past.

THE first of a number of articles which may be expected from our brother workers and friends, is contributed with the good will of Dr. Laurie, formerly a missionary of the American Board to Persia, and the author of several volumes, notable among which is *Missions and Science*. The article will be read with profit, and the book mentioned will be a treasure to any minister and any library.

A series of sketches from missionary biography is begun with this number. These are intended to be only suggestive of the subject. Our pages will admit of no exhaustive writing, but it is hoped that by these glimpses into the life and character of some of those who have been God's messengers of his truth, the reader will be stimulated to read more fully this interesting class of literature. Twelve sketches may be expected by different writers. It gives us pleasure to add that the Bible reading has the promise with it of being regularly continued by Mrs. Hayes.

JUST as the busy pressman was again ready to print, there comes from Mrs. Burkholder, at Bhimpore, this message flying over the seas. With electrical power let it come to every heart and vitalize with new energy! Let us help the Parent Board in its hour of need.

"Just now we are hard pushed for money for the work. The July remittance brought nothing for preacher, teachers, schools or work of any kind, except a few dollars some one sent for our work here. This quarter's remittance, which was due at the latest in October, is not here yet, so we are obliged to run the work with what we can spare from our salaries, and these are now exhausted. There is nothing left but to borrow on interest until help comes. Not one ray of hope yet as to any one's coming this fall!"

will be a stimulus from the discussion of subjects vital to nineteenth century women which can but make us more earnest and anxious to do our whole duty, obedient to all God's commands.

THE Evangelical Alliance in suggesting the topics for consideration during the Week of Prayer, has put that of Home and Foreign missions prominent, placing it for Wednesday, January 6. There is significance in the thought of its circular letter which says that the zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and countries of the whole earth. How glad every lover of Christ who sincerely desires the extension of his kingdom will be to lift voice and heart on that day to the Universal Father. The following are the subjects embraced in this topic:

The revival and increase of a missionary spirit in the hearts of all who believe; for home missions and evangelistic efforts—that more laborers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for native Christians among the heathen—that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for missionaries and teachers—that great grace and wisdom may be given to them; for God's ancient people, Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.—Ezek. xxxvii. Acts x., 34-48. Rom. xi., 22-36. Joel ii., 21-32. Acts xxvi., 12-23. 1 Thess. i. Micah. iv. Zech. iv.

LADY DUFFERIN, wife of the viceroy of India, to whom attention was called in the issue of December for her active connection with the Association for supplying medical aid to the women of India, is making her influence felt in another important manner. We are told by the *Indian Witness* that she is diligently studying the Hindustani language so as to gain

a nearer access to the native people than could be possible through the medium of another tongue. The thought is expressed that this laudable effort will not fail to be fully appreciated by the natives of India, and all the more so because similar examples are rare in the past.

THE first of a number of articles which may be expected from our brother workers and friends, is contributed with the good will of Dr. Laurie, formerly a missionary of the American Board to Persia, and the author of several volumes, notable among which is *Missions and Science*. The article will be read with profit, and the book mentioned will be a treasure to any minister and any library.

A series of sketches from missionary biography is begun with this number. These are intended to be only suggestive of the subject. Our pages will admit of no exhaustive writing, but it is hoped that by these glimpses into the life and character of some of those who have been God's messengers of his truth, the reader will be stimulated to read more fully this interesting class of literature. Twelve sketches may be expected by different writers. It gives us pleasure to add that the Bible reading has the promise with it of being regularly continued by Mrs. Hayes.

JUST as the busy pressman was again ready to print, there comes from Mrs. Burkholder, at Bhimpore, this message flying over the seas. With electrical power let it come to every heart and vitalize with new energy! Let us help the Parent Board in its hour of need.

"Just now we are hard pushed for money for the work. The July remittance brought nothing for preacher, teachers, schools or work of any kind, except a few dollars some one sent for our work here. This quarter's remittance, which was due at the latest in October, is not here yet, so we are obliged to run the work with what we can spare from our salaries, *and these are now exhausted*. There is nothing left but to borrow on interest until help comes. Not one ray of hope yet as to any one's coming this fall!"

Two Years.

1885.

1886.

Two years are whispering :

As day to day

The password tells, and night sheweth to night
The knowledge that the earth's first night acquired,
So the years whisper.

What do the two years say, that Christian ears
Have need to hear?

The Old Year's history
Gives grief and joy by turn to loving hearts.
He brings to mind our broken promises;
Our high resolves, blighted by chill neglect;
The seed unsown; the fields o'ergrown with weeds;
The bread and cup withheld from famished lips,
Till some have gone past swallowing; the earth,
Fast growing wrinkled with unhallowed graves:
And then he shows to us our "smoking flax;"
For since 'tis still unquenched, it yet may light
The altar's fire, to burn our sacrifice.
He warns us that the next may be our last
Of working-years, and bring the reck'ning day.
And then, the kind Old Year begins to count
Our mercies o'er, and dies, the sum untold!
Our Old Year is a cup that is not stirred;
And only when all else is poured away,
His measureful of sweetness greets the lip.

And now, what greeting shall our New Year give?
Shall he be lavish of good promises,
And spend on them his living all? Or shall
He quietly begin redeeming some
The Old Year made? Shall he begin to sow
The seed kept over last year's harvest-time?
The soil is always rich in empty hearts,
Moist from the eyes' perennial overflow;
And Truth has stronger roots than weeds or tares.
And shall he fill the cup, and heap the plate,
To share his bounty with the hungry poor?
There is a cradle for each new-made grave.
Ah, let our New Year leave the beaten path
The Old Year trod, and sometimes try his wings
In upward flight! And may he end his days
Nearer that time when none shall need to say,
"Know thou the Lord."

— *Selected.*

Oneness with Christ.

[BY THE REV. THOMAS LAURIE, D. D.]

"If ye love me keep my commandments;" so said the Master to the twelve that night in the upper room, and so does he still say to us. It is a privilege to be allowed to love Christ. It is a greater privilege to have him accept and enjoy our love, as these words assure us that he will.

Love listens and asks in reply, "What is that command in obeying which I may show my love not only in the way most personally acceptable, but at the same time making the most of myself for thy glory?" *Not* the command "Come unto me," for though that brings one into the enjoyment of his grace, it does not go beyond that, at least directly, though it may be the foundation for a love that shall approve itself such in keeping all his commands. *Not* the command "Love one another," for at the furthest that includes only those now in the fold, and practically it extends only to our personal acquaintance among his disciples.

Christ himself gives the answer to our question in his own prayer, "Glorify thy son that the son may glorify thee, even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life." (John xvii., 1 and 2); there we find him praying to be glorified, not in the conversion of this one or that company of believers, but in the salvation of all, who down to the end of time should become partakers of grace in turn. And we find, too, that as Daniel was encouraged to pray (Dan. ix., 2) by the knowledge of the fact that God would limit the captivity of his people to seventy years, so Christ also prays with confidence, because all who ever shall believe on him have been given him of the Father, as it is written (Isa. liii., 2): "He shall see of the travail of his soul and be satisfied." Not, provided this one does this, and that one does that, and all things move prosperously; but He *shall* see, without doubt, beyond all peradventure. It was in view of this joy set before him that Christ endured the cross, despising shame (Heb. xii., 2).

Now, then, though we cannot go in person into all the world and preach the gospel to every creature (Mark xvi., 15), for the lives of hundreds of men would not suffice to do that fully, yet if we choose this as the object for which we live,—if as sometime to get rich and other time to enjoy pleasure,—for us

to live is to promote the kingdom of Christ, to do what in us lies for his seeing of the travail of his soul and being satisfied, we may be sure that we are living in the way most pleasing to Christ, and that however feeble we may be, and however circumscribed our sphere of action, yet our end shall be attained, for it is identical with the end for which Jesus Christ lives and reigns in earth and heaven. Not only so, but heaven shall be more to us than to others; for here on earth we take into our hearts all whom we shall ever meet in heaven, and so shall be prepared to meet them without shame. They will not be strangers to us, and we shall enjoy all that they enjoy forever as a part of our heaven, for which we toiled and prayed on earth. In one word, such obedience and such a life more than anything else shall fit us to "enter into the joy of our Lord," and in our measure enjoy all that Christ enjoys forever; for as sure as we fill up on (our) part that which is lacking of the affliction of Christ in (our) flesh for his body's sake, which is the church (Col. i., 24), we shall be prepared to share in his reward; "If we suffer we shall also reign with him," and in this way we shall enjoy to the fullest extent oneness with Christ both here and hereafter.

PROVIDENCE, Dec. 10, 1885.

A MEMORY.

[BY MRS. S. P. BACHELER.]

WE were going to Calcutta, Mary and I. Selim, the zenana horse, took us to the river three miles, first down through Burra bazar, where we passed a number of our zenana houses; then at Jaganáth's temple, turning short to the left into Newar bazar, and on to the Sudder Ghat (wharf). We took second class passage in the barge, a long comfortable enough boat, towed by our smart little Midnapore steamer.

As we entered our quarters we found a zenana widow sitting on the floor holding a young child in her arms. Her face, young and handsome, had a patient, hopeless look, and our hearts at once went out to her. We soon found out her history; not an uncommon one. Her daughter, a child-wife, had ended her earthly life at the same time that the little stranger had begun his. Now, the desolate young grand-

mother was taking the little one to Calcutta to be cared for by the father's family. She said she had wept day and night till the fountain of her tears were emptied, and her heart withered and dead; and she looked as if her words were true.

Oh! how we pitied her, and we tried to make her understand that there was a friend, Jesus, who loved her. The child was restless and fretful, and refused to eat, and the grief-worn woman had not a moment's rest. Occasionally the father opened the door window, from the other part of the barge, and looked in. He was a large, fine looking gentleman, expensively dressed, and with the self-satisfied air, which (I think) is common to the Bengali babu.

We had gone on board in the early morning, and as we took our mid-day lunch, we noticed there were no signs of anything to break the fast of our fellow passenger, and she told us that the day was one of a number in each month when widows were not allowed to taste food or drink. The close, steamy day dragged wearily on. The patient, hopeless one sat still in the same place on the floor with never ceasing efforts to pacify the restless, fretting child. At last we arrived at Calcutta. The passengers landed; but we lingered wishing to see the last of our one day's acquaintance.

When the boat was cleared the father came into our room, and in a lordly way told the now shrinking woman to "come." In the mean time she had completely enshrouded herself in a native sheet that concealed even her feet. The babu kept just before her, but however she could get along at all, and with a child in her arms, I don't yet understand. She was told to sit down on deck until a carriage should come, and we volunteered to stay with her. The babu soon came back, and they all disappeared from the boat, but not from our hearts. We blessed God devoutly for the Bible, and the knowledge of a way of salvation which made us to differ.

But India's daughters are to have the light. Child-marriage is to disappear. Widows are to be treated like their more fortunate sisters. And we, American women, are having the honor to help bring on that glorious, happy day.

NEW HAMPTON, N. H.

DR. PHILLIPS reached his family in East Providence early on the morning of the 26th.

"Heroines of the Mission Field."

[BY M. M. BREWSTER.]

"What if to heathen lands afar the word of life he bear?
In that high work of sacrifice still woman hath her share."

"Go ye into all the world and preach the Gospel to every creature," sounding down the ages, has had its echo in the hearts of woman, and not a few have been found ready to respond with sacrifice and life to spread the glad tidings abroad. Not only have they done this by direct labor in heathen lands, but by pen and voice in Christian lands, each stimulating the other to greater obedience to the divine injunction. More and clearly seems the fulfilling of the prophecy whose meaning is forcibly rendered by the new version of Psalm lxxviii., 11, "The Lord giveth the word: the women that publish the tidings are a great host." Many are the names of those who have done this, and whose brave and generous natures which belong to heroes, are worthy of our study.

Perhaps none are more familiar than those of the three Mrs. Judsons, successively the wives of Rev. Adinoram Judson. Of Mrs. Ann H. Judson, Mrs. Sarah Jane Hale says: "She was the first American woman who resolved to leave her friends and country to bear the gospel to the heathen in foreign climes. Well does she merit the reverence and love of all Christians. Nor can the nineteenth century furnish the record of a woman who so truly deserves the title of missionary heroine." Ann Hasseltine was born in 1789, in Bradford, Mass. She was married in 1812 and sailed the same year to Calcutta, but because of the opposition of the East India Company to missionary teachers among the natives, they were obliged to leave the country and went to Rangoon, Burmah. The hours of "testing" which this Christian woman passed during her husband's imprisonment at Ava, are fraught with lessons to us, and her biography is most interesting.

Sarah Boardman Judson was buried after years of devotion to her ideal life, on the island of St. Helena. This spot is where a Napoleon died, but it is hallowed in Christian hearts as the place where rests the body of the woman warrior for truth's sake.

Emily Chubbuck Judson, familiarly known by her literary

sobriquet, "Fanny Forrester," was one who struggled up, through untoward circumstances of poverty and discouragement, to a high place among the literary women of her age. But her gifts were needed in the royal work of extending Christ's kingdom. Struggling with the conviction of her "call," she says:

"I dreamed of celestial rewards and renown;
I grasped at the triumph that blesses the brave;
I asked for the palm-branch, the robe and the crown;
I asked, and Thou shewedst me the cross and the grave."

Her literary friends frowned upon her "burying fame and talents in grim Burmah," but it was not hers to frustrate God's plans, or to ignore his leadings. Her response was:

"He shaped the frail goblet which death one day will shiver;
He casts every sun-ray on life's gloomy river;
They're safest when guarded by Maker and Giver,
My laurels and life at His feet I lay down."

The *Lives of the Three Mrs. Judsons* is an intensely interesting book, and other sketches of these women will be found in the literature of the century.

1878-1886.

[BY IDA HAZELTON.]

HAPPENING to have the MISSIONARY HELPER bound from its first number, I have been interested a little in putting on my historical spectacles and peering through them to note some of the steps of progress taken by our devoted little band of mission workers.

Among the *Historical Sketches of Woman's Missionary Societies*, I find a brief account of the formation of the Free Baptist Female Mission Society by Mrs. Hills. This society, formed in 1847, carried on its work for over twenty years, and was finally organized under its present management. The receipts of the society have steadily increased year by year, and have now reached an aggregate sum of nearly forty thousand dollars.

Five years later, in 1878, another step was taken, and the HELPER came into missionary literature. "It has been born," said the editor in her first editorial, "of a positive conviction that the dear Master whom we serve wants just this work undertaken. Voices from the East and West have said, 'We need you,' while from over the seas there comes constantly

the cry, 'Tell the women of the churches that we sit in darkness.' That this conviction was true, the steady and growing success of the magazine is a constant testimony. It has never taken a backward, and scarcely a hesitating step. It began as a bi-monthly of twenty-four pages. Now in its eighth volume it is a monthly of thirty-two pages. As a record of our society it shows a steady, though perhaps too slow, an increase in benevolent work.

From the first report of the treasurer in the first number of the *HELPER* we find that the total receipts were about \$1,800, and turning to the last record for the present year we find the receipts to be \$5,217, which mark the advancement of seven years. Under the present system of collecting reports, which "are nearer the standard to which we aspire than they have ever been before," says the New England secretary, we are able to locate definitely some over two-hundred auxiliaries, scattered from Maine to Kansas. There are many more, of course, which cannot be located. Under the first report given in the *HELPER*, only twelve states are recorded as contributors to the society. Under the latest report of the month of December, 1885, twenty-one states and provinces are enrolled in the list. So we find that in every way we may approach the work, there has been a constant gain from year to year. This is a pleasant history to record, and may well cheer us on in the work, with the hope that the *HELPER* of 1886 will be able to report a still more marked progress, especially in its mission receipts, and the number of new organizations, thirty-one of which were reported during the past year.

LEWISTON, ME.

Wayfaring.

"I am with thee, saith the Lord to help thee."

"The boisterous winds sweep in from the sea!"

"Fear not, I will temper them all for thee."

"I'm weak and worn!" "But my strength is thine."

"My hands are hurt." "Put them here in Mine."

"My feet bleed; see! they are stiff and sore."

"I know; I have been this way before."

"Is it long or short?" "That thou canst not know;

Be sure 'tis the right road for thee to go."

"May I see the end?" "Nay, 'twould not be best" —

"I'm tired, my Father!" — "Come! HERE IS REST!"

E. E.

Correspondence.

[FROM MRS SMITH.]

MY DEAR MRS. BREWSTER: I have brought with me to this mountain retreat a good many letters that I want to answer from dear friends in the home land. I can hardly realize to-day, that so great a distance lies between us, but when I look out from the window near where I am sitting and see these mountains piled one on top of another until they reach far up into the clouds, and then take a look downward at the clouds lying far below, I am conscious that I am up among the far-famed Himalayan Range. This morning we could distinctly see the Snowy Range, 2700 feet, and still higher than we could see, lies Mount Everest, the highest mountain in the world.

I hope by a month's stay here to gain strength to do longer and better work for the Master in my Jellasure home. The doctor here pronounces my difficulty malarial, and as this poison has been for more than three years working in the system, I must not expect to be rid of it at once. I am anxious about those I have left, as this is the most dangerous month of the year in malarial districts. Nothing but a sense of duty has led me to leave my work and station at this time, and feeling this I will try to commit all my ways to the care of my Father. "I will say of the Lord, He is my refuge and my fortress; My God; in Him will I trust."

The outside schools are building up rapidly this year in and around Jellasure. I am almost weekly obliged to turn off applicants for new schools to be started.

The work of the Bible women is also very promising. In some of the villages that they have visited longest they are often asked to teach the women our forms of prayer and how to pray to "your God" as they express it, and not long since a Mohammedan mother, in whose house I have a zenana school supported by funds from an English lady, sent to me a most earnest petition to pray for the recovery of her little son who was dangerously ill.

26th. Since writing the above I have had to keep my bed a great deal, but am, I trust, really better now. This morning I was up in time to see the Snowy Range, just as the sun was gilding its topmost peaks, and it was grand

beyond any words of mine can tell. The morning is clear and bright, and the air seems to be charged with health-giving elements.

It is just time for the foreign post to leave. Tell my many kind friends through the HELPER that I think of and pray for them, and will write them as soon as I can.

DARJEELING, Oct. 10, 1885.

[FROM MISS COOMBS.]

FREEDOM — OPPOSED.

[Through some "fate" a brief letter of July 17 from Miss Coombs failed to reach those for whom sent. It contains items which are even now valuable.]

The Midnapore church propose to celebrate the 16th of July after this, as we celebrate the Fourth, for last evening they declared themselves "free and independent" and considered it a cause for rejoicing, but I'm sure there'll be no "Revolution" to try to cause them to retract. They have not done this hastily without knowing whether it can be carried out or not, but have been working on this plan for the last six months, and with no help from mission funds have paid their running expenses and quite a debt besides, and now say, "We propose to run alone." May they never lose the use of their feet.

We had a good temperance meeting at our society last Monday evening, and we find work in this direction to be done even in our own village. One of the brethren only a little while ago confessed that he had been indulging his appetite and wanted to be forgiven, and another got into trouble because he was with some fellows who had a bottle. Like "poor Tray" he found it wasn't only the bad dogs who get beaten. It is a cause of grief that there are so many grog-shops everywhere. The Sabbath School class in the bazar for English-speaking Bengalis is in Mr. George's hands. The oldest pupil in it is a Mohammedan and wants to become a Christian, but says he doesn't dare to let it be known in his own family and village, and wants to leave his wife and come to the Christian village. We are encouraging him to come out boldly where he is, but he thinks he cannot. He says they would persecute him terribly, but thinks his wife would follow him before a great while if he came among us to live. I hope he may have courage to take a decided stand.

[FROM DR. NELLIE PHILLIPS.]

EXPERIENCES AT DARJEELING.

"Oh! Nell! Nell! Look at the snows!" awoke me from my dream of teaching a grammar class. With the sound sleep and dream departed. Rushing to my window there in all their glory was Kunchinginga and the Snowy Range running east and west, reaching up above the clouds in pure crystal beauty. They must be full forty miles away, yet the air is so pure and clear that it almost seems as though one could reach out the hand and touch them. A little later when the sun is higher the clouds rise and obscure the whole, but just now, at sunrise, the pink and golden tints make them most glorious in their frosty sparkling beauty.

How I wish you were here. To-day a party of twenty-five of us go out for a picnic on the mountain side some two miles away. This whole place, indeed, is on the mountain side, terraced here and there enough for house lots, and for the roads that zig-zag and wind up the heights. No matter in what direction you go a few moments walk brings you to one of these crazy little mountain streams whose sound is continually in our ears. Not unfrequently as you stand on a bridge over one of these as many as six falls in the same stream will be visible at the same time, three or four on the mountain side above you and as many more as the stream shoots out from under the bridge and pitches down the mountain side. By walking on a few rods till the road reaches the edge of the spur of the mountain, between two of which the stream is always found, you can look back and see the successions of these falls making the stream appear like a thread of silver shaken in the wind, now visible, now concealed by the heavy foliage.

I have been much astonished at the depth of soil here. The process of world-making must have been going on for many, many centuries to have pulverized these rocks and treasured away this soil. Only here and there the boulders come to the surface, and this I think is generally when the cutting for roads or building has revealed them.

Our vacation will soon be over. The Durga poojah holidays passed, which so much interrupt our work, and the usual routine of our life will be taken up again we trust with new energy because of the vigor which must come to muscle, and brain, and heart from these mountain scenes.

DARJEELING, November, 1885.

[FROM A TEACHER.]

NOTES FROM THE VALLEY.

The carriage that — at five o'clock A. M., October 1, bore away our last summer boarder, brought back the first new pupil. By October 6,—the opening day—we had a larger number than ever before at the beginning of a school year. This makes our average attendance much larger than in any previous year. It also shows advancement in the matter of promptness, which is encouraging.

Some necessary changes in rules have improved the general appearance of the school and have made the terms work very satisfactory to teacher and pupils.

The children have been put into a room by themselves,—the beginning of a model school. The proportion of children to grown persons in the preparatory department becomes larger each year. Still another encouraging feature is that nearly all of these children come from *homes*.

While speaking of the children I am sure our friends will be interested to know that the infant or primary class in our Sunday School is very large. Very few of these little ones come from homes where are many books and papers.

A picture book that can be "taken out" by first one child and then another is very precious to them. We have found copies of *The Nursery*, *Wide Awake*, and bound numbers of *Apples of Gold* very useful.

We give copies of the *Myrtle* (principally back numbers furnished by friends at home), but the books and magazines are loaned, charged in a note-book to be returned in one week. The sense of individual responsibility is so keen in children that comparatively few numbers have been lost or destroyed. The most "trifling" boy in the class when he decided to run away from his place of service, sent the book in his possession back to his teacher by a faithful party. She had *trusted* him and her confidence was not to be betrayed, whether he settled accounts with the rest of the world or not.

The prayer-meetings have been well attended, and the interest gratifying. It has been suggested that the dark side should be as faithfully presented as the bright. Some phases of ours are too sad to be published. The others are caused more by the general business depression than by dissatisfaction and unrest.

HARPER'S FERRY, Dec. 17, 1885.

[FROM MRS. H. C. PHILLIPS.]

THE CYCLONE — FAMINE.

After speaking of the devastation of the terrible cyclone which has passed over Southern Orissa, mention of which was made in last month's *HELPER*, Mrs. Phillips says: "Very little harm was done at Balasore and we simply got the spent end of the storm. Our Father so mercifully protected us that we lost only some branches from our flambo trees. We propose to hold a day of thanksgiving, and shall try to get our people to bring some rice as a thank-offering to be sent to the thousands of sufferers whose crops have been swept away by the floods. The land through which the Midnapore canal passes is low and flat. The two rivers Kupnār-āgan and Damundar are crossed by this canal, and they have flooded the whole district, destroying all the rice crops, nearly all the houses, and many of the cattle, the people barely escaping with their lives.

Not far from Calcutta a sudden rise of river swept away hundreds of people, and the statement is that pestilence is feared, because of the decaying crops and bodies. I have not begun to mention the localities that have been visited by the flood. Government and private parties are counseling to raise money for the relief of the sufferers, but no earthly power can begin to grapple with this calamity. I am utterly unable to give any adequate idea of what has befallen the country. Should another famine visit our district it does not seem possible that I could remain here. I never could live through such scenes as I witnessed in 1876, when men, women and children reduced by hunger to mere skeletons crowded about us, and when we were utterly powerless to help, our own food for many days being reduced to rice, greens, and a little milk. I am led to ask, "Why this destruction and fearful visitation?"

OCT. 22, 1885.

WORK AT CHANDBALI.

The Wisconsin Yearly Meeting are supporting Mr. and Mrs. Coldren, now missionaries to the new station at Chandbali, India. At the Yearly Meeting, in June last, one hundred dollars was raised to enable Mrs. Coldren to open schools, which would of course require room rent and teachers; and

to do zenana and other work. Mrs. Coldren acknowledges the expression of this thoughtful and worthy act of her Wisconsin supporters in a communication to the *Free Baptist*, from which we quote:

"Dear Friends of the Wisconsin Y. M.: Please accept my most grateful and heart-felt thanks for the liberal manner in which you have provided for my work at Chandbali. It will enable me to make a good beginning and get things in readiness for work there. We hope to be able to stay there permanently from the last of November. The Woman's Board did not seem able to make any extra appropriation for work, so I had not the heart to apply to them for help, and I did not know where the money was to come from, but I felt sure the Lord would provide the means when needed. This seems to me an indication that I shall be enabled to begin this winter. I am confident that God will open the way when the right time comes. Pray for me, dear friends, that I may have the wisdom to make a good beginning and be kept from committing any fatal errors. Pray also for our native helpers; they need your prayers very much; a very important part of the work is in their hands, and it can be done by no one but themselves. We all have our part and particular places in this great work. May the Lord abundantly bless you and yours."

Bible Reading.

[BY MRS. A. C. HAYES.]

KINSHIP OF ALL MEN.

ACTS XVII., 26.

Is it hard to believe that all men are our blood-relations, — those heathen women our sisters? The Word says it, and, if, to any, this is not sufficient, science affords confirmation. The blood of human beings of every race and nationality is found, under analysis, to be the same; and to differ by the same unvarying peculiarities from the blood of animals. The human heart is everywhere the same "divine instrument." As the musician sweeping the key-board of an organ in whatever land brings out by a certain stroke the same chord, and by another stroke a certain other chord, so strike the human soul in America, in Asia, or in the isles of

the sea, in one way and there is grief, in another way and there is joy. "One touch of nature makes the whole world kin."

Why, then, such marked differences? Varieties of temperament are largely accounted for by atmospheric differences. The more oxygen the more alertness, the less the more sluggishness. Climatic causes—the long absence of sunlight and warmth clothe the animals of the North with white, make the flowers colorless, and the Esquimaux—but for the smoke and grim in which they live—pale; while a torrid sun gives deep color to flowers and the plumage of birds, as well as to the skin of man. Habits of life affect the features of the face; habits continued for generations produce hereditary types. Objects of worship greatly affect the countenance. Does a race worship the serpent, or does it worship God? The countenances will loudly tell.

The oneness of the human family is everywhere implied in the promises and provisions of salvation. Isaiah, the evangelistic prophet, seems always to have this in mind. Not exclusively for the Jews, but for all, was the promised Messiah. Is. xlix., 6. That this certainly referred to Jesus, see Acts xiii., 47. Isaiah hears the Saviour calling to whom? Is. xlv., 22. Man's need, and the remedy provided, are everywhere the same. The angels saw this, and their proclamation of "peace and good will" was without limitation. Luke ii., 14. Simeon's rejoicing was with this truth in mind. Luke ii., 28-31.

In the teachings of our Lord the oneness of the human family is always implied. How naturally, as to matter of course, this truth appears as underlying his kind approval and promise to Mary for her loving act. Mark xiv., 9. In his declaration of God's love and purpose in sending him into the world, he plainly asserts that it was not limited to a part. John iii., 16. And when his mission here is finished, and he returns to the Father, his last thought is for the family as a whole. Matt. xxviii., 19-20; Mark xvi., 15.

LEWISTON, ME.

HAVE LOVE. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.—*Shiller.*

For the Young People.

The Lost Mite Box. — Continued.



MRS. ELLIS sighed, and soon rose and left the room. Mr. Ellis read on. Time passed, and it was growing late, when he raised his eyes from his paper in amazement, for the room was ablaze

with light, and coming towards him in the brightness was a little figure clad in pure white. As she came nearer he saw the golden curls and sweet face of his darling little daughter Margie. He

held out his arms to her, but she went to the table, without seeming to notice him, and taking down the little mite-box turned and held it up before him, saying, softly, "For Jesus sake." Then the room seemed full of childish voices, and looking down he saw a great number of little children kneeling around Margie with hands outstretched towards him. Strange, foreign-looking little creatures — almond-eyed children from China and Japan, dark-eyed maidens from the banks of the Ganges, swarthy African children, dainty Persian and Syrian maidens, brilliant little Spaniards, and last, a group of Indian children, all crying, "Help us, we are perishing, starving for the bread of life."

Then Margie held the box closer, saying, "A Christmas gift for Jesus, papa." He hesitated a moment. Hadn't he said he never would give a cent for foreign missions? But it was Margie who asked for it now. He reached over, lifted one of the gold pieces and dropped it into the box, saying, "Well, Margie, I will give five dollars for your sake."

"Not for my sake, papa; for Jesus' sake, and in his name;" and she turned the end of the box on which the text was printed towards him.

"Well, daughter, are you satisfied?" he asked. But Margie shook her head and smilingly held the box still closer, and the children pressed nearer, crying, "Help! Help!"

"What, not yet?" he said, and reached for another piece and dropped it into the box. "Ten dollars; will that do?"

Margie only smiled in answer, and still held the box before him, and the children still cried, "Help! Help! we are perishing. He dropped in another piece, saying, half angrily, "Fifteen dollars! not another penny shall you have." But Margie never moved, and still the cry of the children rang in his ears. What, must he give it all? Will nothing else satisfy them? Well, then, for Margie's sake, he would. But Margie again shook her head and said, "No, not for my sake; for Jesus' sake, and it must be offered willingly to the Lord."

"Yes, offered willingly," echoed the children. Mr. Ellis could endure no more. He caught up the remaining seventeen pieces and dropped them, one after another, into the box, saying, "You have conquered, Margie, and — and it is offered willingly unto the Lord. May his blessing go with it!" Margie's face grew radiant, and a shout of joy went up from the heathen children, while a band of angels, unseen witnesses, flew heavenward, singing, "Glory to God in the highest."

The brightness faded. Mr. Ellis started up; the fire had burned low, and the clock was striking twelve. Where was Margie? Was it possible he had only been dreaming? But there, on the table was the mite-box, and beside it the hundred dollars; they at least were a reality, and he resolved that part of his dream should become so too. Taking the box in his hand he lifted one piece of gold and dropped it in, saying, "It shall be your Christmas gift, Margie, and I give it for Jesus' sake;" then another piece followed, and another, until the twenty pieces were all in; then he turned out the light and retired for the night.

Christmas morning dawned bright and beautiful. The sun burst forth and the storm was over. All nature seemed to rejoice. Mr Ellis rose early; the vision of the night was still before him, and he could not rest. Margie *still* seemed near him, and he wanted to see that "*her little mite-box,*" as he he called it now, was safe. Mrs. Ellis was surprised to find him holding it in his hand when she came down stairs, but still more surprised, and oh, how happy, when he told her his dream and what he had done; but she was to be made still happier, for as Mr. Ellis rose from the breakfast-table he dropped a ten-dollar bill into her lap, saying "A Christmas gift, — and I think you had better join the Woman's Missionary Society to-day;" and that was not all, for as she was

starting for church he joined her, and said he believed he would go too, as it was Christmas day and it had been a long time since he attended church.

Very pretty the little church looked in its Christmas dress. So thought teachers and scholars as they assembled for Sabbath school. Happy faces were seen, and merry Christmas greetings were heard on every side. Only Dorothy Grey looked a little sad as she told the president of the band about her lost mite-box; but the cloud on her face was soon to be dispelled, for just before the closing exercises the superintendent held up a little package, saying, "Here is something I found on my desk when I came into the school this morning. On it is written, 'A Christmas gift for the Young Ladies' Band.'"

How excited the members of the band became as they heard the announcement—a Christmas gift for the band! What could it be? Who could have sent it? As soon as the school closed they gathered around the superintendent's desk, and could scarcely wait while the president, with hands trembling with eagerness, unwrapped the mysterious package. What exclamations of surprise and delight were heard when they saw the box and its contents!

"One of *our* mite-boxes!" "Where did it come from?" "Gold!" "One hundred dollars!" "Oh! Oh! Oh!" "Did you ever hear of anything like it?" Then Dorothy, who had been looking on in silent astonishment, burst forth: "I do believe it is my lost mite-box! So it did have a mission to accomplish; how wonderful!"

"This is the Lord's doing, and it is marvellous in our eyes," said the superintendent, softly. — *Selected.*

New Organizations.

AUXILIARIES.—Poole's Mills, Ky., Mrs. Delia Wise; organized for aiding home mission work.

Hadley's Corners, Mich., Mrs. C. H. Allen, President.

Sanford, Me., Miss Mercy Batchelder, President; Mrs. Lou Phillips Durgin, Secretary,—joined the Quilting Army.

Brooklyn, Minn., was organized on December 12 by Mrs. McKinney.

BAND.—West Lebanon, Me., twenty-four members. Pastor, the Rev. F. E. Briggs, much interested.

Home Department.

A New Year's Greeting.

[BY MRS. CORA HAYES.]

HAIL, glad New Year, hail! hail! hail!
With willing hearts we meet you,
With open hands we greet you;
With love, and trust, and peace, and mirth,
And restful joy, we hail your birth;
New plans, new faith, new aims, new work,
New wants, new inspirations lurk
Within our hearts, and hopes prevail.
Hail, glad New Year, hail! hail! hail!

Hail, friends, both old and new, hail!
Bid 'gone the Old Year's sorrows,
Salute the bright to-morrow;
Gird up your loins with strength to fight
For Him whose cause is right and might.
Brave cheer, good-will and sober-zeal,
Bring these and more. Before Him kneel
And ask for faith that will avail.
Hail, friends both old and new, hail!

BOSTON, MASS.

Our New Department.

[BY MRS. S. A. PORTER.]

A MOST significant feature of this grand nineteenth century is the broadening of woman's influence. It is apparent in every department of work, and not less so in the religious than the secular.

Woman is fitting herself more thoroughly for nobly filling the best positions in life, positions that only yesterday were barred to her, while to-day their portals are opened wide.

The broader her influence, it is plain to see, the greater is the necessity for that influence to be of the truest, purest type. Out of this necessity have grown various agencies, throughout our own and all civilized lands, for the mutual help and development of womanhood. The latest in this line — though, by God's blessing, we trust it may in time prove not to be the least — is this new department of our **HELPER.**

Many have been feeling that we needed something specific

to encourage and increase the growth that has been so apparent in the last decade among the noble, Christian women of our own denomination. Out of this feeling came the recent organization of "Ocean Park Bureau."

This well established, an organ was needed for the disseminating of intelligence and the carrying on of its work that it might not be limited to a few brief weeks in the summer season.

In answer to the question, "What shall this organ be?" there seemed to be but one reply, for what could better aid us in this respect than our own magazine, that for so many years has proved such a *HELPER* in our church and missionary work? This would be our excuse, were any needed, for the "Home Department" in the *HELPER* of 1886.

It is ardently desired that every woman interested in the growth and development of all that helps to make the true woman, in every sphere in which God is pleased to place her, will consider this department her own.

Let us not only be willing to receive, but to impart by giving the best fruit of our experiences and researches in all lines that tend to the promotion of "the physical, mental, and spiritual culture of women and children," that we may as sisters be mutual helps and blessings.

LAKE VILLAGE, N. H.

Woman's Bureau of Ocean Park Association.

CONSTITUTION.

ARTICLE I.—NAME.

THIS organization shall be called the WOMAN'S BUREAU OF OCEAN PARK ASSOCIATION.

ARTICLE II.—OBJECT.

The object of the Bureau shall be to promote the physical, mental, and spiritual culture of women and children.

ARTICLE III.—MEMBERSHIP.

Any person may become a member by the annual payment of twenty-five cents.

ARTICLE IV.—OFFICERS.

The officers shall be a President, three Vice-Presidents, a Recording Secretary, a Treasurer, three Corresponding Secretaries, and a Convention Committee,—one of whom has previously served. These officers, to be elected annually, shall constitute an Executive Board.

ARTICLE V.—MEETINGS.

The annual meeting of the Bureau and of the Executive Board shall occur in August during the Ocean Park Assembly, at a place and date fixed by the Executive Board. Other meetings may be called at the discretion of the President and Recording Secretary.

ARTICLE VI.—QUORUM.

Ten members shall constitute a quorum of the Bureau, and five of the Executive Board.

ARTICLE VII.—CHANGES.

This constitution may be changed or amended by a two-thirds vote at any annual meeting, or at a special meeting called for that purpose, previous notice of such change having been given.

OFFICERS.

President—Mrs. L. Dexter, Blackstone, Mass.

Vice-Presidents—Mrs. E. W. Porter, Lake Village, N. H. ; Mrs. H. K. Clark, Providence, R. I. ; Mrs. F. H. Peckham, Great Falls, N. H.

Recording Secretary—Mrs. J. M. Remick, Bath, Me.

Treasurer—Mrs. J. C. Osgood, No. Berwick, Me.

Corresponding Secretaries—Miss Ella Evans, 281 Washington St., Providence, R. I. ; Miss Anna P. Stockwell, Cleveland, O. ; Mrs. M. A. W. Bachelder, Hillsdale, Mich.

Convention Committee—Miss L. A. DeMeritte, Dover, N. H. ; Mrs. G. C. Waterman, Dover, N. H. ; Miss Nellie Reed, Lawrence, Mass.

Dr. B. Whelan, of Hillsdale, Mich., in a paper on "Sanitation in Small Cities," advocates the teaching of sanitary science in schools, and that women should be taught needs pertaining to the preservation of health, as much of sanitary work falls upon them.

Better Training Needed.

No good and wise person can possibly dispute, or be indifferent to, or unconcerned at the increase of invalid women. What is the cause?

It is the want of proper physical, moral, and mental training. This it is that is developing influences that will entail years of suffering and incapacitate woman for the great purposes of her existence. This it is that is weighing on woman like shackles on the hands of victims. To be in error one's self is a misfortune; if it be such an error as mightily effects the well-being, health, and happiness of those entrusted to our care it is a very grievous misfortune.—*W. W. Bliss, M. D.*

Christian teaching is distinguished from all other religious teaching by its justice to women, its tender reverence for childhood, and by the laying down of that great corner stone, purity, inward holiness, as the indispensable foundation of true life.—*Counsel to Parents.*

JOURNAL OF HEREDITY.—A copy of the first issue of this publication is received with the regards of the editor, Mary Weeks Burnett, M. D., of Chicago, Ill. It contains forty pages, size, nine by six inches.

The field to be occupied by this journal is a broad one. When the subjects embraced in Heredity shall be wisely studied and better understood, their influence will be to lead to more careful thinking and acting with reference to these human temples in which we live,—and to the mind and soul as well.

The editor says: "We do not hope to solve all problems in Heredity. An insight into the deep mystery called Life is withheld from us; but we stand on the border-land of this great field preparing and proposing to enter," etc.

This initial number contains among its valuable articles, "Inherited Traits," "Inter-marriage of Disease," "When and How the Teeth are Formed," and "Abraham Lincoln's Mother." The *Journal* is published quarterly. Subscription price, \$1.00. 25 cents, single copy. Address, *The Journal of Heredity*, 1 Central Music Hall, Chicago, Ill.

AND say to mothers what a holy charge
Is theirs; with what a kingly power their love
Might rule the fountains of the new-born mind.
Warn them to wake at early dawn and sow
Good seed, before the world has sown its tares.

—*Mrs. L. H. Sigourney.*

Words from Home Workers.

THIS department seems to be most helpful in giving glimpses of the diligent seed sowing done here and there. Encouragement to go on is often between the lines as well as in them. We dislike to omit any of the "words," prepared no doubt with painstaking, but because the pages are so few which can be thus set apart, we are obliged to condense and sometimes rewrite. We often regret that this is the duty as well as the privilege of an editor, and would much prefer that the secretaries should study to be brief and comprehensive in their reporting. This year let many, very many write for these pages, each giving some incident or experience, or a quotation from the good things said at the meetings or contained in the papers presented. Write names distinctly by all means, and do not abbreviate, as Q. M. for Quarterly Meeting, soc. for society, and the like. Thus more and more will there be brightness and real helpfulness in these "words."

MAINE.

DEAR HELPER: Another small detachment of the Quilting Army wishes to lift its glad voice in Happy New Year's greeting to our sister helpers of the auxiliary societies, and to all the companies of the Quilting Army, which we hope will soon be reinforced by thousands of volunteers armed and equipped for service. An auxiliary society was organized in our church (Waterville and Sidney) on March 14, consisting of six praying members; four have since been added. In view of the smallness of our band, we have had none of the pleasant and profitable public meetings like those the sisters describe. But glad of the privilege of doing a little more for Jesus, we have sent \$5.00 to the Courtland Church, Nebraska, and \$6.50 to Miss DeMeritte for foreign mission purposes.

While we read Mrs. Hills' new book our hearts "burned within us" as they overflowed with love and gratitude and tears of sympathy to those faithful toilers who, under God, have made such a rift in the dark pall of idolatry and death that enshrouds India. May the God of the Gentiles bless and keep and comfort every one of them that is left to labor there, and may the love of Christ constrain others to answer the urgent call that is being made, and hasten to help in *fulfilling* the glorious prophecy, "India is sure for Christ." Mrs. SARAH A. BRAGG, *Secretary*.

PENNSYLVANIA.

The society of the Washington Yearly Meeting held a very interesting meeting at Lake Pleasant, Saturday evening, October 31.

The president, Mrs. Malachey, who is an earnest worker in missions, conducted the exercises, which included the roll-call of members, with response of passages of Scripture; report from a sister auxiliary; essay by Mrs. Knapp, selections, "Mrs. Pickett's Mit-Box," and "Thanksgiving Ann;" quartette singing and remarks by Rev. W. Parker and others. It was a good session.

Mrs. C. E. GROSS.

IOWA.

Mrs. Bixby, of Edgewood, writes: "Our church, though small, is trying to do a little to help the cause of missions. Ladies not members of any church have become interested in the "Quilting Army," and we have made two quilts, one of which we sold at our last Quarterly Meeting for two dollars and fifty cents; the Rev. D. D. Mitchell kindly acting as our auctioneer. We hold our church sociables at the different homes of the members. Sometimes in this way we have devotional exercises in houses where prayer seems almost unknown. It may not be much that we are able to do, but shall we not obey the injunction, "Cast thy bread upon the waters?"

MINNESOTA.

Mrs. McKinney, of Champlin, writes thus encouragingly: "At the Hennepin Quarterly Meeting, just held at Brooklyn, my husband's other place of appointment, we dedicated our new church to the Lord's service, and on Saturday of the Quarterly Meeting a public missionary service was held. At its close I organized an auxiliary society with eight members, which makes the tenth in our Quarterly Meeting. Two years ago there were but three auxiliaries in the state and one Quarterly Meeting society. Now we have a Yearly Meeting, four Quarterly Meeting, and eighteen auxiliaries. There is much to be thankful for, but we hope to enlarge the work still more during the coming year."

INDIANA.

The Lagrange Quarterly Meeting Woman's Missionary Society held its last public meeting in the beautiful new church at Pleasant Ridge, on Saturday evening, October 31. Although the night was stormy, a good audience assembled, and a well selected programme, consisting of recitations, short addresses, select reading, and an original paper, subject "Ease in Zion," by Mrs. Beach, was presented.

Professor Morey, of Ridgeville College, was present, and added much to the interest of the occasion. Music furnished by the choir. Next meeting with the Wawaka Church, Saturday evening, February 6.

Mrs. E. O. DICKINSON, *Secretary*.

"TELL ye your children of it, and let your children tell their children, and their children another generation."—JOEL i., 3.

Question-Box.

WHAT is the General Fund mentioned in the treasurer's report, and for what is it used?

Do the missionaries' wives in our mission have the same salary as the women not married, and what is the salary of each?

The secretary of an auxiliary on the frontier asks, "What shall be done with the articles which are being prepared to send to India?" This question has been asked of the editor again and again. Who will give a practical answer, and suggest some place for receiving and for storage until they can be sent?

What magazines and books can you suggest for us to get to assist us in keeping up an interest in our auxiliary? We prize the *HELPER* very, very much, and it stimulates us to want to know more about this subject.

There are several magazines which would be helpful, some of which we will try to mention in the next *HELPER*. We heard of a wide awake auxiliary recently that had begun to read *Missionary Reminiscences*, a chapter or two at a time, some member reading while the others worked.

Ways to Do.

THE letters of subscribers and others who return payment for *Missionary Reminiscences* often contain words of commendation which we wish we could reproduce in full. There are suggestive thoughts of how good may be done with the book in the following: Mrs. Hutchinson, of Saco, Me., writing on her eighty-first birthday, says: "The books came safely, and let me say I think the work is a gem of rare beauty, both in mechanical execution and literary merit. I am doing what I can to bring it into notice in our church by putting a volume in the Sunday School library, and circulating your notices. I think a little interest is awakening, as I find it is being read."

Miss White, of Brunswick, Me., says: "I never could be induced to canvass for a book, but such a book! I have read *Reminiscences* in the *HELPER*, but I was surprised and delighted by its appearance. The beauty of its style and finish was far beyond my expectation. . . . At our auxiliary meeting I proposed that each member purchase a ten cent share, and thus own a book for the auxiliary, to be lent to those not interested in missions. Find enclosed payment for a copy."

CORRECTION. In December *HELPER*, page 20 of Reports, the name of Mrs. Walker, of Newport, is given as secretary for the Exeter, Me., Quarterly Meeting. Mrs. F. D. Tasker is the present secretary.

Children's Niche.

Song of the Mission Band.

TUNE—"John Brown."

I.



E'RE a Band of Mission Work-
ers in the service of our King,
Our hearts, our hands, our
voices, our pennies, too, we
bring;
And we'll make the earth be-
neath us and the heaven
above us ring,
While we go marching on.

Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
While we go marching on.

II.

We hear the tramp of millions, like the
rising tempest's roar,
Like the sound of many waters as they
break upon the shore;

They come from distant nations, and
are coming more and more,
While we go marching on.
Glory, etc.

III.

"Our native land for Jesus!" This is
our battle cry.
"Our native land for Jesus!" all chil-
dren shall reply;
And we'll help the gospel heralds in re-
gions far and nigh,
As they go marching on.
Glory, etc.

III.

Yes, "ALL THE WORLD FOR JESUS!"
For all the world he died,
And he loves the heathen children, and
we'll bring them to his side;
So he'll lay his hands upon them, and
in columns deep and wide
We'll ALL go marching on.
Glory, etc.

"Can't we Help"?



ARCHIE and Rob, Jennie
and Rea are all spending
a month on Grandma Col-
fax's farm. Archie and
little Rea live in one of
the big cities, miles away from the quiet old farm,
while Rob and Jennie have spent all their short-
lives in a far-off home in the West. So these little
cousins have never met before; but the way in which they
"over" everything on the farm shows that they are now firm
friends. Sometimes Rob's stories of "live Indians" make
quiet little Rea grow pale with fear, and she and Jennie go
away by themselves and talk of less frightful things. To-
day they have been talking of their dolls, and Rea is re-
minded of last fall when one of her prettiest pets made a

journey half around the world in a big box with a great many other pretty things. She sent dolly to comfort the heart of a sorrowful little widow ten years old. Jennie is used to Rob's wonderful stories, and sometimes knows better than he does how much they have been stretched to make Archie and Rea think that Rob is really a wonderful boy; but Rea's story sounds so strangely that she loses all patience and exclaims, "Well, Rea White Brant, you ought to be ashamed to tell such a fearful story! *A widow ten years old!*" Little Rea's eyes grow dark with anger at Jennie's making fun of her story, but after waiting a minute she can say quite pleasantly, "Jennie I'm sure it's true, for my mother told me so. She knows a lady 'way out there who knows lots of little widows." Jennie only laughs and shakes her head and says, "I am going to ask grandma."

Grandma is on the neat old-fashioned porch when the little girls find her with her knitting. She smiles at their flushed faces, and sends Jennie to call the boys to hear about "the little widows." She then comforts Rea, who is nearly ready to cry because Jennie thinks she has told what is not true. After they are standing very still near her chair, grandma says:

"Away over in India, where it is very hot nearly all the time, live a great many poor people. The fathers and mothers of the little brown baby-girls are very sorrowful when their little daughters are born; not because they are too poor to take care of the little ones, but because they think it bad luck to have a daughter. As soon as they can, they make a bargain with the parents of some young man or boy, who has perhaps two or three more wives, to marry their little girl now, and when she is four or five years old they will send her to his mother to live with the other wives. The mother of the young man attends to everything that his wives need. She never allows them to go out alone, or to be in any part of the house except just in the rooms prepared for them. They are never to see any one they love, and she treats them just as she likes, with cruelty or kindness. They are not taught to read, or work, or play, but spend their time in quarrelling with each other, or in crying, or in trying to forget their troubles in sleep or in silly talk. It used to be the fashion to burn the poor widows with their husband's dead body; but England will not let them do so now, for she rules the country."

Archie and Rea looked sad but not surprised, for they had heard the cruel story before; but Jennie and Rob's faces were full of horror and anger. As grandma closed her story, Rob cried, "Good for old England!" and Jennie said, "Well, if those wicked people oughtn't to be ashamed every time they think of the verse, 'Thou God seest me.'"

"Oh, Jennie," Archie cried, "how can they think of it when they never even heard of it?"

Jennie looked in Archie's eyes until she was sure he was telling true; at last she seemed to understand what he meant. "Don't know 'Thou God seest me'?" Why, Archie Brant! Then they don't know anything at all about God!"

And little Rea said gravely, "No, Jennie, they don't."

"Then it's time they did!" Jennie exclaimed.

Grandma wiped her glasses and nodded, saying softly, "Yes, dears, it's time they did."

There was quiet for a few moments, and then Rob said, "Can't we help, grandma?"

She answered, "Yes, indeed."

"Please tell us how," they cried in a breath.

Grandma answered, "Oh, no; that would spoil it all. Let each of us think it over until to-morrow night, and not say any more about it until then, when we will meet and tell our plans for helping."—*Sel.*

LITTLE HELPERS, published by our Baptist friends, is a delightful paper for the children. It gives reports from the mission bands frequently. One secretary says: "When our band was formed each member was furnished with a mission box, and in most cases the money contributed was saved from spending money, or earned. This money we call 'missionary-garden money.' We have held a mission band concert, with a programme comprising essays, recitations, a dialogue, and singing. During the evening the boxes were opened, and the audience, which completely filled the church, gave us a collection. The boys had assumed names of trees and the girls names of flowers, which names were read, together with the amount found, as each box was opened.

We send you the list of names and ways of earning money, hoping it may be suggestive to other boys and girls.

NAMES OF DONORS. (BOYS.)

Walnut earned 75c.; *Plum*, raising and selling sweet corn, 69c.;

Palmetto, 32c.; *Fir*, 50c.; *Maple* and *Butternut*, raising and selling flowers and vegetables, each 65c., etc.

GIRLS.

Rose, selling eggs my hen laid, 25c.; *Pansy* and *Daisy*, given by mamma, 75c. each; *Tulip*, earned, 40c.; *Cherry Blossom*, helping mamma, 25c.; *Mignonette*, \$1.25; *Ivy*, doing errands, \$1.00," etc.

Another writes: "We have many committees on different things, such as entertainment, work, etc. So each one has *some* part to be specially active in. Busy fingers have made an album quilt, and various other articles in our band. We had a sale in the vestry, and such a happy and enthusiastic company of "busy workers" one seldom meets. Two sale and one candy table (home made), and an art gallery were gotten up by the children. Over \$45 was cleared for the benefit of missions."

Contributions.

RECEIPTS FROM NOVEMBER 1, TO DECEMBER 1, 1885.

MAINE.

Atkinson, Mrs. E. B. Page for Literature Fund.....	\$5 00
East Dixfield, Auxiliary, one-half each, H. M. and F. M.	5 00
East Wilton, Rev. D. Waterman for F. M.....	50
East Otisfield, Auxiliary, Bible Woman with Mrs. Smith, and on L. M. Mrs. H. A. Hollis	3 25
East Otisfield, Children's Band, for Gracie with Mrs. Smith, and on L. M. Mrs. H. A. Hollis	75
East Parsonfield, Auxiliary ...	2 00
Farmington, Mrs. E. M. Vaughn, for F. M.....	5 00
Harrison, Auxiliary, for support of Minnie, and on L. M. Mrs. F. Gray.....	6 25
Litchfield Plains, Auxiliary, on L. M. Mrs. N. Preble, of Richmond	12 00
North Boothbay, Sunday School Class, No. 3, F. B. Church, for Mrs. I. Phillips' work.....	7 00
Raymond, Auxiliary.....	10 00
Sumner, Auxiliary, for Bible Woman with Mrs. Smith and L. M. Mrs. H. A. Hollis.....	6 00

NEW HAMPSHIRE.

Dover, Bequest of Miss Mary J. Adams to constitute Mrs. Charles Smith L. M.	50 00
--	-------

New Durham, Q. M., Auxiliary, collection	11 10
Northwood Ridge, Auxiliary.....	6 05
Meredith Centre, Miss Ruth Perkins, for L. M.	1 00
Weare, Q. M., Auxiliary.....	5 28
Wheelock, Q. M., Auxiliary, for Mrs. Smith.....	3 50

Abington, Mrs. H. K. Pierce, for zenana teacher and L. M. of Mrs. M. J. Talbot.....	25 00
---	-------

MASSACHUSETTS.

Haverhill, Auxiliary, for school with Mrs. Smith, and towards L. M. Mrs. E. J. Glines.....	15 00
--	-------

RHODE ISLAND.

Greenville, Miss. Band, for Miss I. Phillips' salary.....	12 50
---	-------

NEW YORK.

Poland, Auxiliary, for Ambie's school	7 50
---	------

NEW JERSEY.

Newark, Miss Lydia Remick, for F. M.....	2 08
--	------

MICHIGAN.

Bath, Auxiliary, for F. M.....	5 05
--------------------------------	------

IOWA.

Delaware and Clayton, Auxiliary, \$10.00; F. M. \$6.25; for Masonville Church.....	16 25
--	-------

WISCONSIN.

Waupun, Mrs. E. N. Wright 50

MINNESOTA.

Minneapolis, "Busy Bees," First
F. B. Church for Bible woman
with Miss Coombs..... 15 00

NOTE. I have received from Mr. Benjamin Cole, of Lake Village, N. H., \$30.00, and of Mrs. Benjamin Cole, \$20.00, with directions to forward one-half to Bates Theological School, and one-half to Hillsdale Theological School, to be used for indigent students.
L. A. D.

NEW BRUNSWICK.

New Brunswick, Woman's Aid
Foreign Miss'y Society, to be
expended by Mrs. Smith..... 75 00

Total..... \$313 56
L. A. DeMERITE, Treas.
DOVER, N. H.

OHIO ASSOCIATION.

Receipts for September and October.

OHIO.
First Alexander Church, F. M... \$ 2 00
Mrs. A. Lash, F. M 1 00
Athens Q. M., F. M 4 95
Mrs. H. J. Carr, F. M 5 00
"Cheerful Givers," Cleveland, F.
M 10 70
Cleveland Auxiliary, F. M., \$2.11;
H. M., \$1.98; Ed. Soc., 90c 5 08
Pleasant Grove Church, F. M... 20 85
Silver Grove Church, F. M 2 00
Albany Church, F. M 7 00
Ashtabula Q. M. Collection, F. M. 1 34
Ashtabula Q. M. W. M. S., F. M. 2 14
Pierpont Church, F. M 2 00
Sheffield Church, F. M 86
South Ridge Church, F. M... .. 12

Colebrook Church, F. M... .. 60
E. A. Brayman, F. M 40
Broadway Church, F. M 5 00
Association Collection, F. M.,
\$2.00; H. M., \$2.00; Ed. Soc.,
\$1 00..... 5 00

PENNSYLVANIA.

Salem Auxiliary, F. M 5 00
Lake Pleasant Auxiliary, F. M... 3 74
Lake Pleasant Auxiliary, for work
at Harper's Ferry, H. M... .. 7 00
Pageville Auxiliary, F. M 2 00
Waterford Auxiliary, F. M 4 50

Total, F. M., \$85.31; H. M.,
\$10.98; Ed. Soc., \$1.99.... \$98 28

Receipts for November.

OHIO.
Newton Ch. Quilting Army, F. M. \$5 00
Lorain Q. M. Collection, F. M... 11 00
Mrs. Ellen Bates and children, F.
M 80
Kipton Auxiliary, F. M 1 20
Albany Auxiliary, Athens Co., F.
M., \$1.20; H. M., \$1.20; Ed.
Soc., 60c..... 3 00
Grand Prairie Auxiliary, F. M.,
\$4.90; H. M., \$4.90; Ed. Soc.,
\$2.45..... 12 25
La Rue Auxiliary, F. M., \$4.19;
H. M., \$4.19; Ed. Soc., \$2.10 10 48
Claridon Auxiliary, F. M., \$1.83;
H. M., \$1.83; Ed. Soc., 92c... 4 58
Big Island Auxiliary, F. M., \$1.52;
H. M., \$1.52; Ed. Soc., 76c 3 80
Green Camp Auxiliary, F. M., 62;
H. M., 62; Ed. Soc., 31c... 1 55
Marion Auxiliary, F. M., \$2.56;
H. M., \$2.56; Ed. Soc., \$1.28 6 40
Union Grove Church, F. M 1 25
Ervington Church, F. M 30
Second Rutland Auxiliary, F. M.,
\$4.00; H. M., \$1.30; Ed. Soc.,
\$1.20..... 6 50
Royalton Church, F. M., 73; H.
M., 72..... 1 45

Hinckley Church, F. M., \$1.00,
H. M., \$1.00..... 2 00
Cleveland Q. M. Collection, F.
M., \$2.57; H. M., \$2.57 ... 5 14
Cleveland Auxiliary, F. M., \$2.09;
H. M., 91; Ed. Soc., 46c... 3 46
Ashtabula Q. M. Collection, F.
M 2 04
Ashtabula Q. M. W. M. S., F.
M 2 82
Bing Hill Church, F. M 2 56
Dorset, " F. M 60
Pierpont, " F. M 3 70
Lenox, " F. M 40
Colebrook, " F. M 28
Harmony Q. M., F. M, 80; H. M.,
80; Ed. Soc., 40c..... 2 00

PENNSYLVANIA.

Lake Pleasant Auxiliary, F. M... 3 90
Wellsburg Church "Quilting
Army," F. M., \$1.60; H. M.,
\$1.60; Ed. Soc., 80c..... 4 00
Total, F. M., \$65.46; H. M.,
\$25.72; Ed. Soc., \$11.28.... \$102 46

Mrs. H. J. COE, Treas

CLEVELAND, O., Dec. 7, 1885.

